

23354  
A SERMON  
No lesse fruitfull then  
Famous.

Preached at Paules Crosse, on  
the Sunday of Quinquagesima, by  
R. *Wimbleton*, in the raigne of King  
Henry the fourth, in the yeere  
of our Lord. 1388.

And found out hid in a wall.



Which Sermon is heere set forth  
by the old Coppy, without adding or dimini-  
shing, save the olde and rude English,  
heere and there a-  
mended.

AT LONDON  
Printed by Iames Roberts.

Anno. Dom. 1593.

*W. Roberts*  
25834

*The copy*  
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B. M.

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*To the Christian Reader.*

**L**OE, Christian Reader, while the world not slumbred, but routed & snorted in the deepe and dead sleep of ignorance, som liuely spirits were waking, and ceased not to call vpon the drouisie multitude of men, & to stir them vp from the long dreames of sinfull lying, that once at the last they woulde creepe out of darknes, and come forth to the hote shining sunne of Gods worde, that both the filthy mistes of their hearts might be driuen away, and also their heauie and dying spirits recreated, refreshed, & quickned. So that no man can alledge, that in any age there wanted Preachers of Gods word. For hee that keepeth Israell, sleepeth not, nor slumbreth. And though through his secrete counsaile, hee sendeth more labourers into his haruest at one time then at another: yet hee hath euer some to weede, to reape, to gather sheaues together into the barnes of euerlasting lyfe. Read therefore diligently thys little

A. 2                      Sermon,

## To the Reader.

Sermon, so long since written, and thou shalt perceiue the same quick spirit in the Author therof, that thou now meruailest at in other men of our time. He sharply, earnestly, and wittingly rebuketh the sinnes of all sorts of men, and speaketh as one hauing authoritie, and not as the Scribes and Pharisees, which with theyr leaden and blunt dart, could neuer touch the quick, though they haue occupied, & worne the Pulpit of many yeeres. The word of God is liuely & mighty in operation, and sharper then any two-edged sword, and cutteth euen vnto the diuision of the soule, and of the Spirit, and of the ioyntures and marrow. &c. Wherefore eftsoones I exhort thee, to read thys little Treatise diligently, and not onely to reuerence authoritie and the liuely spirit, & word of God therein: but also to learne both to acknowledge, and moreouer to amend the wickednes of thy life, which God grant for his beloued sonne Christ Iesus his sake.

Amen.

St A

25854  
A godly and famous  
Sermon, preached in the yeere  
of our Lord, 1388. at Paules Crosse,  
on the Sunday of Quinquagesima, by  
R. Wimbledon. And found our hidde  
in a Wall.

LVKE. 16.

*Redde rationem villicationis tue.*

✱ Come, giue a reckoning  
of thy Bailwicke.



Hrist the Authour and  
Doctour of all truth, in  
his Gospell, likeneth the  
kingdome of Heauen, to  
an Housholder, saying on  
thys wise. Like is the kingdome of hea-  
uen to an householding man, that went  
forth first in the morning to hire work-  
men into his Vineyard, so did he about  
the third hoare, the sixt, the ninth, and  
the eleuenth. And as he found men stan-  
ding idle, he said vnto them: Why stand  
ye here idle? Goe yee into my Vine-  
yard, and that that is dutie I shall giue  
you.



A godly and famous Sermon  
you. And when the day was ended, hee  
called his Steward, and bade that hee  
should giue euery man a penny.

Spiritually, thys Householder is our  
maister and Lord Christ, the true house-  
holder and heade of his Church here in  
earth: which calleth meene in diuers  
houres of the day, that is, in diuers ages  
of the world. As in the time of nature,  
hee called by inspiration Abell, Enoch,  
Noc, Abraham, and other like. In the  
time of the olde Law, hee called Moses,  
Dauid, Esay, and Ieremy, with the Pro-  
phets. And in the time of grace, hee cal-  
led the Apostles, Martirs, Confessours,  
and Virgins. Hee called also some in  
Childehood, as Iohn Baptist: Some in  
theyr youth, as Iohn the Euangelist:  
some in their middle age, as Peter and  
Andrew: some in their latter dayes, as  
Gamaliel, and Ioseph of Aramathia.  
And all these he called to labour in the  
Lordes Vineyarde, that is, his Church,  
yes, and that sundry wayes. For right  
as ye see that in trimming of this mate-  
riall Vine, there bee diuers labourers:  
For some cut away the bzaunches that  
be

made in the ycere 1388.

be boide, some vnderfet and lay abzoade  
the Wine, yea, some pare away the olde  
earth, and lay newe to the roote, which  
offices bee all so necessary to the Wine,  
that if any of them faile or want, it shall  
bee eyther let, or vtterly destroy the  
growing of the Wine. For vntlesse the  
Wine be cut, shee wil ware wild, except  
she be railed vp, & layde abroad, weedes  
and nettles will soone ouergrowe her.  
And if the roote be not fatted with new  
and fresh dunge, for feblenes shee will  
were barren. No lesse needfull in Chri-  
stes Church, bee these thre Officers,  
Priesthood, Knighthood, and Labourers.  
The Priests or Preachers, it behoueth  
to cut away the boyde branches of sin,  
with the sworde of Gods worde. To  
Knighthoode, it becommeth not to let  
wzonges and theft to bee done, and to  
maintaine Gods lawe, and them that  
be Teachers thereof: yea, and to keepe  
the Lande from insurrection, and inua-  
ding of other Lands. The Labourers  
must labour bodily, and with soze sweat  
get out of the earth bodily sustenaunce,  
both for themselves, and for other. And

A godly and famous Sermon  
all these estates bee so needfull to the  
Church, that none may well be without  
other. For if Priests wanted, the people  
for default of knowledge of Gods word,  
would were wilde in vices, and so die  
ghostly. And were not Knighthode, and  
men to rule the people by lawe and har-  
dinesse: theues & enemies would so en-  
crease, that no man could live in peace.  
And but for Labourers, both Priests  
and Knights must become Artificers,  
Plowmen, and Heardes: or else must  
for default of bodilie sustenance die.

*Auicenna.*

And therefore saith the great Clarke  
Auicenna, That verie vnreasonable  
beast, if it haue that, that nature & kinde  
hath ordained for it, as kinde giueth it,  
is sufficient to live by himselfe, without  
any helpe of other of the same kind. As  
if there were but one horse, or one sheepe  
in the world: yet if hee had Corne and  
Grasse, as Nature and kinde hath or-  
dained for such a Beast, hee shoulde live  
well enough. But if there bee but one  
man in the worlde, although he had all  
the good that is therein: yet for want of  
other hee should die, or his life should bee  
worse

*Compara.*



made in the yeere. 1338.

wo2se then if he were not. And the case is this: For that thing that kinde hath ordained for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue Cozne, as it cometh from the earth; yet it is no meate fit for him, vntill it be by mans craft changed into Bread. And though hee haue flesh or fish: yet while it is rawe, and not by mans labour sodden, roasted, boyled or baken, it is not fit for mans sustenance. Euen so the woll that the Sheepe beareth, must needs by diuers crafts be altered or changed, or it be able to cloath any man. And truly one man by himselfe should neuer doe all these labours, and therefore sayth this Clarke, that it is needefull that some be Husbandmen, some men of Occupations, some Merchants, to fetch that, that one Lande wanteth, from another where it is plenty.

And truly, this one thing should be a great cause, why every state should loue other, and men of one craft should neither hate nor despise men of an other craft.

A godly and famous Sermon  
craft. For one of them is so needfull to  
another, that oftentimes those craftes  
that seeme most vnhonest, might worke  
be forborne. And this I dare say, that  
hee that is not labouring in this world,  
eyther in studying, praying, and prea-  
ching, as it becometh Cleargy men, for  
the health of the people: Or in defen-  
ding the causes of the needy, in fighting  
against tyrants and enemies, which is  
the office of all Knights. Or in labour-  
ring on the earth, as in diuers craftes,  
which pertain to the Labourers, when  
the day of reckoning shall come, that is,  
the ende of this lyfe: right as he lyued  
heere without labour or trauaile, so shall  
he want there the reward of the penny,  
that is, the endlesse ioyes of heauen. And  
as he was liuing here after no state nor  
order, so shall hee then be put into that  
place where is no order, but euermore  
horror and sorrow, that is in hell.

Iob, 10.

2, Cor. 7.

1, Pet. 3.

Wherefore, let euery man see to what  
state God hath called him, & line there-  
in by labour, according to his degree.  
They that bee labouring men or crafts-  
men, doe it truly. If thou be a Seruant,

made in the yeere. 1338.

o2 a bondman, be subiect, & liue in dread  
to displease thy master o2 Lord for Chri-  
stes sake . If thou be a Merchant, de- 1, Thes. 4.  
ceine not thy brother in chaffering . If  
thou be a Knight o2 a Lord, defend the  
poore & needy man, from such as would  
harne him. Thou beeing a Judge o2 a  
Justice, goe not to the right hand for fa- Prou. 8.  
uour, nor to the left hand to punish any  
man for hate . Thou that art a Priest, 2, Tim. 4.  
instruct, praise, and reprove . Instruct  
the ignozant, praise the obedient, and re-  
prove the disobedient to God. Thus e-  
uery man ought to labour and trauaile  
after his degree : for when the euening  
commeth, that is, the end of the world,  
then shal euery man take reward good  
o2 bad, after as he hath laboured heere.

These be the wordes that I haue ta-  
ken to entreate vpon, and be thus much  
to say in English : Come and gyue a Note.  
reckoning of thy Bayliwicke. Christ the  
Authour of pittie, and louer of the sal-  
uation of hys people, in the proccesse of  
this Gospell, enformeth euery man  
which is his Bailly, by the parable of a  
Bailly that hee speaketh of, to prepare  
him



A godly and famous Sermon  
himselfe to make his aunswere, and to  
giue a reckoning of such goods, as hee  
hath receiued at Gods hand, when the  
day of straite reckoning shal come, that  
is, the day of dome. And so I at this  
time, through the helpe of God, follow-  
ing him that is so great a Master of  
authoritie, because I know nothing that  
should moze draw away mans unrea-  
sonable loue from the vaine and transi-  
tory ioy of this worlde, then to haue in  
mind the dreadfull reckoning: So farre  
as God permitteth, I will shewe you  
how you shall dispose you to auoyde the  
Lords ire and vengeance, when there  
shall be so hard iudgement, that yee shal  
giue account for euery idle word that  
we haue spoken. For then shall be said  
vnto vs, as wee shall haue no power to  
goe backe: Come, giue a reckoning of  
thy Bayliwicke.

But for further procelle of this first  
part of this Sermon, knowe you there  
be three Bayliwicks, that shall be cal-  
led to this straite reckoning. The first  
shall aunswere for himselfe and for o-  
ther, and they be Clergy men, that haue  
the

made in the yeere. 1388.

the oversight or cure of mans soule. The second, be temporall Lords, that haue the gouernance of the people. And the third Bailly, shall account for himselfe, or at least haue much lesse charge then the other, and that is euery Christian man, for that he hath receiued of God. And euery one of these shall answer to three questions.

The questions.

The first question is: How hast thou entred? The second: how hast thou ruled? The third: howe hast thou liued? And if thou canst assoile these three questions, and discharge thee of them: there was neuer earthly Lord (without comparison) that so rewarded his seruants, as the Lord will reward thee, that is to say, with life and ioy everlasting. But on the other side, if thou now, regarding not thine owne wealth, take no heede of this reckoning, if that day take thee suddenly, so that thou passe hence in deadly sinne and euill life, and haue not amended (as thou knowest not what shall befall then,) all the tongues that ever were, or ever shall be, can not expresse the sorrow and woe that thou shalt ever be

The first.  
Second.  
Third.

A godly and famous Sermon  
be in and suffer. Wherefore the desire of  
great joy, & the dread of so great paine  
(though the loue of G D D were not in  
thine heart) should make thee afrayde to  
sinne, for to thinke that thou shalt gyue  
a reckoning of thy Bayliwicke. Where-  
fore as I sayde, the first question that  
shall bee proponed to the first Baylie,  
(which is a Prelate or Curate of mens  
soules) is thus. How hast thou entred?  
Friend, how entredst thou hither? Who  
brought thee into this office? Trueth,  
or Simony? God, or the deuill? Grace,  
or money? The flesh, or the Spyzit?  
Giue now thy reckoning if thou can: if  
thou can not, I counsell thee without  
delay to learne. For if thou bee called  
thus or it be night, and then for to stand  
dumbe for lacke of knowledge, and for  
confusion of thine own conscience, thou  
shalt fall into the sentence, that heere  
ensueth. Binde his hands and feete, and  
cast him into vtter darkenesse, where is  
wayling and gnashing of teeth. Where-  
fore I counsell that thou aduise thee wel,  
how thou shalt aunswere to this questi-  
on. How hast thou entred? Whether by  
calling,



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calling, or by thine owne procuring: for that thou wouldest labour in Gods gospel, or for that thou wouldest be richly araid, and liue easily? Answer to thine own conscience now, as thou shalt (or if be long) aunswere to God. Thou that hast taken now the order of Priesthood, whether thou be a Curate or no, who stirred thee to take so hie an office vpon thee? Whether because thou wouldest lyue as a Priest ought to doe, and study of Gods law to preach, and most hartily to pray for the people: or for to liue a delicious life vpon other mens sweat, and thy selfe to labour neuer a whit?

And heere might I aske a question: why doe men set their Childzen or Cousins to schoole? Whether for to gette them great aduancements, or to make them the better to knowe God, and to serue him? This their intencion men may see openly, by the sciences they set them to. Why I pray you, doe men put their Sonnes to the Lawe Ciuill, or to the Kings Court to write Letters and Writtes, rather then to Philosophy or Diuinity, but because they thinke that these

*Questio.*

*Solutio.*

*Questio.*

*Solutio.*

*Iohannes  
Chrisost.  
Homil. 27.*

A godly and famous Sermon  
these Sciences shal be meanes to make  
them great men in the worlde: And why  
be there so fewe put to learne the word  
of God, and to be Preachers therof, but  
for there are not such gaines, as is in the  
other? And so care they little on both  
parts for godly living.

But certes true it is now that Iohn  
Chrisostome sayth: Parents be louing  
to the bodies of theyr Chyldezen, but  
their soules they care not for: They de-  
sire theyr welfare in this worlde, but  
they passe not what they shal suffer in  
an other. Some ordaine great fees for  
them here, but none ordaine them to  
Godward: The losse of their bodies they  
will soze bewaile, but the health of their  
soules they make no reckoning of. If  
they see them poore and sick, they sorrow  
and sigh: but though they see them sin,  
they are nothing graued. And hereby  
they shew that they brought forth their  
bodies, but not their soules.

*Note.*

And now to speake again of Priests,  
if we take heede truely, we shal per-  
ceiue great abominations that be scat-  
tered in the church now a daies amongst  
Priests

made in the yeeere 1388.

**W**isites: we shal well percerne, I say,  
that they come not all in Chyistes folde  
by Chyistes calling, for to profit, but by  
other waies to get the worldly wealth.  
And this is the cause of loosing of soules  
that Chyist bought so deere, and of many  
errores among the people. And therefore  
it is wrytten in the booke of mourning,  
where y<sup>e</sup> Prophet speaketh thus to God:  
The enemy hath putte his hand to all  
things to him desirable, for he hath let  
lawlesse folk enter into the Sanctuary,  
of the which thou hast commaunded that  
they should not enter into thy Church.

The enemy is sathan, as his name  
foundeth, that hath put his hande to all  
that him liketh. For what sinne might  
the fiend by all his craft or engine haue  
sowne among men, that is not now a  
daies bled? In what plenty is pride, en-  
vie, wrath, & covetousnes? When were  
there so great as they be now, and so of  
all other sins? And wherefore thinkest  
thou? But for because there be lawlesse  
people entred into y<sup>e</sup> Temple, that nei-  
ther in themselves keep the law of God  
or can teach other. And so all such sayth  
God by the Prophet Ose, For that thou Ose 4,  
13. hast



A godly and famous Sermon  
hast put away cunning or knowledge of  
Gods will, I will put thee away, that  
thou shalt vse no Priesthood to mee.

Note, that God and holy Scripture,  
expressely here forbiddeth men to take the  
state of Priesthood on the, vnlesse they  
haue knowledge as behooueth them.  
Thou then that canst neither rule thy  
selfe nor others, after the Law of God:  
beware how thou wilt answer, for God  
at this dreadfull doome, shall say to thee:  
Come, and giue a reckoning of thy Bai-  
liwick, how thou hast entred.

The second question that euery Pre-  
late or Curate must answer too, is this:  
How hast thou ruled? That is to say, the  
soules of the Subiects, and the goodes of  
poore men: Giue now thy account. First,  
how hast thou governed Gods flock co-  
mitted to thy cure? Whether art thou  
an Herd, or an hired man, that doth all  
to his bodily hire? As a father, or as a  
wolfe that eateth the sheepe, and keepeth  
them not? Say on, whom hast thou tur-  
ned from their cursed liuing, by thy de-  
uout preaching & good example? Whom  
hast thou taught the Lawe of God, that  
was befoze ignorant? There shall bee  
heard

made in the yeere 1388.

heard a greuous accusing of fatherlesse children, and a straight alleadging of al the flock, that thou hast taken of them thy living, throught their laboz & sweat, and done nothing therfore, but let them goe astray, wandring for pasture & water, and none giuen by thee.

Directly giue thy reckoning also, how hast thou ruled & spent the goods of poore men: Howe shalt thou tremble with horrible feare the thinkest thou: Heare what Saint Bernard saith, threating *Bernardus:* Clarkes and Ministers of the Church: They be in the place of Saints, sayth hee, and they doe wickedly, in that they not holding them content with wages that are sufficient to theyr necessities, but the ouerplus, that the needy shoulde be sustained by: they be not ashamed to waste in the houses of theyr pride & Lechery, with holding to themselves wickedly and cursedly, that which shoulde be the livings of poore men, with double wickednes, truly they doe sinne. First they doe sin, in that they rob other men of theyr goods. Furthermoze, for that they misuse holy thinges in their vanities, and in theyr wickednesse. Cenerie

**A godly and famous Sermon.**

such Bailly therefore beware, for anon to the last farthing y<sup>e</sup> shalt reckon and give account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou mispent? In bringing up of young idle fellows, nourished and taught, as it were in a schoole to blaspheme God, in all manner of poynts of euill liuing, in feeding of fatte Palfries, of Hounds, and of Haukes (and if so be, that is worst of all) on lecherous Women, heare what is said of such: They haue led their daies in vanity & wealth, and in a moment they be gone down into hell. I thinke therefore I reade thee, that thou shalt render straightly the account of thy Bailiwick.

The thirde question that this Bailie shall answer to, is this: How hast thou liued? What light of holinesse hast thou given and shewed to the people in thy lyuing? What myrrour hast thou been vnto them? Nowe giue thy reckoning, how hast thou liued? As a good sheepeheard going befoze his flocke with good examples, or as a lewd personne? As a man, or a beast? It is wonder truely to see how the life of Priestes be changed.

**They**



made in the yeere. 1388.

They be clothed like Lords & knights,  
they speake as vnhoneſtlye as any ry-  
bould or Harlotte : as couetouſly for  
gaines doe they procure , as any Mer-  
chaunts. They ride like Princes, and  
all this that thus is ſpent , is of poore  
mens goods & Chriſtes heritage. There-  
fore ſayth an holy Doctoz, the clay of E-  
gipt is tough and ſinking, and medled  
with bloode : The ſtates were harde to  
be vndone, for they were bakē with the  
fire of couetouſnes, & with the laire or  
earth of luſtes. In this point rich men  
travaile, and in this watch they, lying  
in wait for poore men. In theſe trauaile  
Prelates that be blinded with too much  
ſhining of riches, that make them hou-  
ſes like Churches in greatnes , and ſu-  
perfluous aboundance of all things, that  
with diuers paintings colour their cha-  
bers, and with diuers ſilks & cloathings  
of colours, make their Images gay: but  
the poore man, for want of clothes beg-  
geth, and with an empty wombe doth  
cry at the doore. And ſhall I ſay ſoth,  
ſaith this Doctoz : Oft times thus poore  
men be robbed for to cloath ſtockes and  
ſtones. Of ſuch ſpeaketh the Prophet

Note.

A godly and famous Sermon.

*Quid tu hic?  
art. quasi  
quid hic?*

Esay, **Who art thou heere? Or as who art thou here? Heere thou art, occupied in the place of Peter, of Paule, of Thomas, or of Mar. ine, but howe? As Iudas was among y Apostles, as Simon Magus among the Disciples, as a Candle newly quenched, that fumeth ouer all the house, in steede of a light Lanterne, and as a smoak that blindeth mens eies in steede of a cleere fire. If thou contrary thus the manner of living, the Christ and his disciples left to Priests. Heare what the Prophet Jeremy sayth. They haue entred, & they haue had, and they haue not been obedient: they haue with false title, or with their false corrupt intencion, had pooze mens goods to theyr misusing, and they haue not been obedient to the Law of God in their owne living. Therfoze it is witten, that they shall haue the hardest doome. A harde doome or iudgement, for that they haue misentred: a harder iudgment, for that they haue misruled: the hardest iudgement, for because they haue so cursedlie liued beyond all other. Wherefoze, I counsell thee betimes, thinke howe thou wilt make thy reckoning.**

*Jerem, 31,*

*Sap, 6,*

*ych*

**The**

made in the yeere 1388.

The second Bailie that must answer  
for himselfe & for other, is hee that hath  
the rule of any realme, prouince, shyre,  
or Countries: as Kinges, Princes,  
Barons, Shirifes, and Iustices, & these  
shall also answer to the same three ques-  
tions. The first, howe hast thou entred  
into thy office: Whether to profite the  
people, to destroy falsehood, and further  
trueth: or for desire to obtaine thereby  
worldly worship & riches: If thou take  
such an office more for thine own world-  
lie profite, then for to helpe the common  
wealth, thou art none of the perfect me-  
bers of the Church, but art a tyrant, and  
it is to be feared, least there bee manie  
that desire such estate. Some, that they  
may be enhaunced with riches, & some  
that they might the rather oppresse such  
as they hate, and some be enhaunced in  
taking gifts: wherby they spare to pu-  
nish those y haue trespassed, & so make  
them partners of theyr sinnes, and for  
byebes they worke all things. And ma-  
ny such, when they bee so high in office,  
thinke not that they bee poore mennes  
Sonnnes, betheren, and Seruants, but  
think themselves to be of a higher kind

of



A godly and famous Sermon.

of nature, as they be aduanced to worlde,  
his honour, which is but winde and va-  
nity. Of whom sayth God by the Pro-  
phet: They haue raigned, but not by  
mee: They haue been Princes, but I  
know them not. So was Roboam king  
Salomons Sonne, when hee was first  
king, aduanced in his hart, when the  
people of Israell came to him and sayd:  
Thy father in his last dayes, put vpon  
vs a great charge, wee desire thee that  
thou wouldest make it lighter, and wee  
will serue thee. The king asked coun-  
sell of the elder wise men, which adui-  
syt him to aunswere them faire, and that  
should be best. But he forsooke these wise  
mens counsels, and dyd after Childzen  
that were his play-fellowes, and said to  
the people when they came again: My  
least finger is bigger then my fathers  
ridge-bone: My father graued you  
some what, but I will adde moze ther-  
to. The people hearing this, rebelled a-  
gainst him, & toke them another king:  
and sithens that time, came neuer the  
kingdome whole againe. Wherefore, it  
is good for Rulers to take sober counsel,  
and to eschew care-rounders, & alwaies  
to

made in the yeere. 1388.

to haue an eye of loue to the Commons  
that they rule. For know they well, be  
they neuer so hie, that they shall come  
befoze a higher Iudge, to giue a recko-  
ning.

The second question is: Howe hast  
thou ruled the people, and the office that  
thou haddest to gouern: Thou that hast  
beene a Iudge in causes of poore men,  
how hast thou kept this comādemēt  
of God, that thou shalt not take hēde to  
the person of the poore man, to be harder  
to him for his pouerty, nor thou shalt not  
haue respect to the rich mans counte-  
nance, to spare or fauour him in wzong  
for his ritches? Alord, what abusion is  
there among Officers, of both Lawes  
now a dayes: If a great man pleadeth  
with a poore man, to haue ought that he  
holdeth: euery Officer shalbe ready to  
further the rich man all that they may  
in his cause, that hee may haue the end  
that he desireth. But if a poore man plea-  
deth with a rich man, then shall there  
be so many delays, that though the poore  
mans right be open to all the Countrey,  
for pure default of spending, hee shal be  
constrained to let his cause fal. Sherifes

Deut. 2.

and

A godly and famous Sermon  
and Bayliffes will retorne poze mens  
writs with a Tarde venit, except they  
feele money in their hands. And yet I  
heare say of men, that haue pzoed both  
Courtes, that the Court that is called  
moze spirituall chzisten, is moze cursed.  
Wherefoze it is truly sayd: Gifts they  
take out of mens bosoms, to subuert the  
way of right iudgement. But in speci-  
all, the words of Chzist are to be feared,  
who saith. In what iudgement ye iudge  
other, your selfe shall receiue the same,  
when yee shall come to giue account of  
your Bayliwicke.

Prou. 13.

Math. 7.

The third question is: How hast thou  
liued, thou y iudgest and punishest other  
foz trespassing. A great Doctor saith: It  
behoueth thee that punishest other men  
foz their trespasses, to eschew & flee their  
vices. For if thy selfe do vnlawfully,  
iudging other, thou condemnest thy self,  
sith y dost that thing that thou damnest  
in other. Paul saith: Why teachest thou  
not thy selfe, that teachest other? Why  
stealest thou, that teachest other men  
not to steale? Gregory saith: How shall  
that man take rule of other, that cannot  
goe befoze them in good lyuing: And  
when

Rom. 5.



made in the yeere. 1388.

When any man standeth befoze him in iudgement, hee must take heede befoze what Judge hee shall stand himselfe, to take his iudgment after his deeds. But it is to be feared, that many fare as the two false Judges, that would haue damned to death the holy Susanna, for that she would not consent vnto their lechery. Of the which it is written, they turned away their eyes, for that they wold not see heauen, nor haue minde of right iudgement. And so it foruned oft, that they which are moze worthy to be hanged, damne them that be lesse worthy. As a Clark telleth of Socrates the Philosopher, who on a time was demanded why he did laugh? For I see (sayde hee) great theues leade little theues to hanging. I pray you whether is hee a greater theefe that taketh away a mans house and his Land, from him and his heires for euer moze, or he that for great neede stealeth a sheepe or a Calse? And suppose yee that sometime we haue not such Judges, and men of lawe that be very extortioners & bzibers themselves, and iudge other to death: But I aduise thee that thus iudgeth other men, to remember.

*Susanna.* I

*Socrates.*

*Valerius  
Maximus  
libro. 7.*

A godly and famous Sermon  
member that thou shalt come into iudg-  
ment, to giue a reckoning of thy Bayli-  
wicke.

The third  
Baylie.

The third Baylie that shal be called  
to this dreadfull doome, shall be euery  
Christian man, that shall reckon to his  
Lord God for the goods that he hath had  
of his. And here I wil speake but of the  
first question, that is, howe hast thou  
gouerned thee and thy goods? And how  
hast thou entred here to thy goods? Be-  
ware ye that haue gotten any goods  
wrongfully, eyther taken by extorcion,  
by stealth, vsury, or deceit, woe shall be  
to you at this dreadfull day. For as S.  
Austine saith, if he be cast into the fire,  
that hath not giuen of his owne goods  
righteously gotten: where thinkest thou  
shall he be cast, that hath stolen other  
mens goods? And if he shal burne with  
the fiend, that hath not cloathed the na-  
ked: where iudgeth thou shal he burne,  
that hath made naked them that were  
cloathed? But as S. Gregorie saith:  
Two things make men thus to liue by  
rape of other mens goods, that is, desire  
of honour, and dread of pouerty. And  
what vengeance falleth on this sinne of  
coneu-

Austine.

Morals.  
Grego. 8.

made in the yeere. 1388.

conetousnes, yee may see by a figure of  
Scripture. When the Angel said to the  
Prophet Zachary: Lift vp thine eyes  
and see what is that, that goeth out. And  
the Prophet asked, what is that? When  
the Angell sayde, this is the pot going  
out, that is the eye of the earth. And  
there was a weight of lead, and there  
was a woman sitting in the midst of  
this pot, and the Angel said, this is im-  
piety. And he took her, and cast her into  
the middle of the pot, & took the gobbot  
of lead, and cast it into the pots mouth.  
And the Prophet lift vp his eyes, & saw  
two women like sprites in the ayre,  
with winges like vnto Kites or Dut-  
tocks, & they carried vp the pot between  
heauen & earth. And the Prophet asked  
the Angel, whether they wold cary this  
pot: and he said, into the land of Sinnaar.  
This pot is conetous, for as a pot hath  
a wide open mouth, so conetousnes ga-  
peth euermore after worldly goods, rit-  
ches, and honour. And as the liquoz in  
the pot, profiteth not the pot it selfe, but  
them that drinke and drinke thereof: so  
worldly good oft profiteth not the kee-  
per, but other that come after, as it is  
written:

Zach. 5.

Expositio.



Eccle. 5.

A godly and famous Sermon  
written: He that hath mony, shall haue  
no fruite of it. And this couetousnes is  
the eye of couetous me, for they be blind  
to see how they should come to heauen:  
But to win worldly things they can see  
many wayes, like to the Owles & night  
Crowes, that better see by night, then by  
day. The peece of lead, is the sinne of ob-  
stination, the woman sitting in the pot,  
is impiety, as the Angell sayth, that fo-  
loweth vnrightheousnes and avarice. A  
man through avarice, doth lose the pit-  
ty that hee should haue of the mischance  
of his soule, sithence often men lose the  
lyfe of theyr soules by deadly sinne, that  
they commit to get ritches. And also  
they lose the pitty that they should haue  
to theyr bodies, putting themselves to  
many great perrils and ieopardies of  
their bodies both by Sea and land: and  
looseth compassion toward other men, &  
al maketh couetous. This pot is stopped  
with the gobbet of lead, when impiety  
is closed thus by sinne of obstination, by  
couetousnes, that it may not goe out of  
the keepers hart by repentance: For as  
Iob saith, when he is fulfilled, he shall  
be stopped. The two women that bare  
by

Iob, 10.

made in the yeere. 1388.

by the pot, were pride and lust of flesh,  
that in the Scripture be called the two  
daughters of the water-Leach, crying:  
bring, bring, and they had wings. The  
first woman, which is pride, had two  
wings, the first wing be graces or gifts  
spirituall, as cunning, wisdom, coun-  
sell, and such other, of which gifts, men  
are oft proud. The second wing is bodi-  
ly grace of giftes, as strength, beauty,  
auncetry, with such other, of which also  
men were often proude.

The wing of the second woman, is  
fleshy desires, and they be gluttony and  
sloth. Of gluttony speaketh S. Gregory,  
saying: When the belly is filled, the  
prickes of lechery be stirred. Of sloth  
saith Saint Austine, that Lot while he  
was in busines, dwelling amongst the  
thre wes in Sodom, he was a good man:  
but when he was in the hil idle, in drun-  
kenness he lay by his owne daughters.  
And these Women had winges lyke  
Gleides or Buttocks, that with crying  
voice go seeking their meat, as Barthol-  
meus saith. Thus fareth the couetous-  
nes and fervent desire of fleshy men,  
as witnesseth S. Austine. We see (saith  
he)

*Grego.*

*August. de  
conflictu vir-  
tutis et vici-  
orum.*

*Bartholo. de  
proprietasib.  
rerum.*

A godly and famous Sermon

*Augustine.*

he) that rauenuous fishes haue some measure, for when they hunger, they do rape & eate, but when they be ful, they spare: Onely couetous men may not be filled, nor satisfied, euer he taketh, & neuer hath he enough, neither dreadeth he God, nor shame of man, neyther spareth father, neither knoweth Mother: with his brother he accordeth not, nor with his friend keepeth truth. He oppreſſeth widowes, and harmeth motherlesse children. Free men he maketh bond, & bringeth forth false witnes. He occupieth dead mens goods, as though hee should neuer dye.

*Augustine.*

What madnes is this, saith this Doctor, thus to lose life and grace, and procure the soules damnation: To winne gold, and lose Heauen: And therefore sayth the Prophet: Unhappines shall compasse thee round about, trauaile and vnrightheousnes is in the midst among them.

*Psalm, 54.*

*Innocent.*

Also, Innocentius speaking of the harme that cometh of coueteousnes, saith: How many men hath coueteousnes deuiued & spilt: For coueteousnes of reward of gifts, that the King Balack promised Balaam, he would haue cursed the people of God, notwithstanding his

*Numb. 22*

owne



made in the yeere 1388.

blowne Asse reproved him in his own conscience, & all that was in him reproved, and hurt his foote at a wal. And yet was hee overcome and led away with covetousnes, which enforced him what hee might. Achan was stoned, for covetousnes made him steale golde and precious clothes, against Gods commandement, Gehesie was stricken with miserie, for that he sold Naamans health, that came by the grace of God. Judas for covetousnes sold Christ, and afterwarde hanged himselfe. Anania and Saphira his wife did die suddenly, because they denyed to Peter the price or sum of mony that they receiued. Covetousnes is cause that rich men eat poore men even as beasts eat gras, keeping it vnder, this is daily seen. For if a rich man haue a fiede, & in the midst or on y outside, a poore man haue but one aker: or if a rich man haue a whole street, saue one house y some poore brother of his oweth, hee neuer ceaseth, till he haue gotten it into his own hand, either by praying, or by buying, or by purchasing by deceit. Thus fared it by King Achab, that by the procurement of the false Queene Iezabell, slewe the

Iosua, 7,

4, Reg, 5

Acts, 9,

*Ambros. de  
suo libello de  
Naboth.*

A godly and famous Sermon  
pooze man Naboth, for y he woulde not  
sell him his Vineyard lying by his pal-  
lace. Whereupon saith S. Ambrose,  
How far will yee ritch men stretch out  
your couetousnes? Will ye dwel alone  
vpon the earth, and haue no pooze man  
with you? Why put you out your fel-  
low in kind, and challenge to your selfe  
the possession, that kind and nature hath  
made comon to all men, both pooze and  
rich? The earth was made comon, &  
wil yee rich men challenge proper right  
therein? Nature and kind knoweth no  
riches, for she bringeth forth all maner  
of men pooze. For wee bee not gotten  
with ritch cloathes, nor borne with gold  
and siluer. Nature & kinde bringeth vs  
naked into y world, both needy of meat,  
and drinke. Naked the earth taketh vs  
again, as naked even as she brought vs  
hether. She cannot close our possessions  
& riches with vs in the sepulcher. For  
kinde maketh no difference betweene  
pooze and rich, neither in coming hy-  
ther, neither in going hence, all after  
one manner she bringeth forth, all after  
one manner closeth shee in the grane.  
Whosoever maketh difference between  
pooze

made in the yeere 1588.

pooze and rich, abide till they haue liue  
a little space in the graue, and the open  
and looke among the deade bones, who  
was rich, & who was pooze. Except it  
be as thus, that moe clothes bee rotten  
with the rich men, then with the pooze.  
And that endamageth them that bee a  
liue, & profiteth not them that bee dead.  
Thus saith the holy Doctor, of such ex  
torcioners it is written: Other mens Iohn, 24,  
fields they reape, and of the vine of him  
that hath bene oppressed, they pluck a  
way y grapes. They leaue men naked,  
and plucke away their cloathes, y they  
haue not wherewith to couer them from  
cold. And they lift vp this pottle (that I  
spake of before) between heauen & earth  
for couetousnesse of men, neyther hath  
charity in earth to their brethren, nor to  
God in heauen, and they bare this pot  
into the Land of Sinnaar, that is to say,  
into the land of stench, that is hell. For  
there is stench, in steede of swete smel  
ling, as Esay saith. Beware that thou go  
not with this pot, nor with the woman  
therin, and in any case take heede that  
thou marry not with her, for then yee  
must be both one. That is y lecherous,  
C 2 woman



A'godly and famous Sermon  
woman, and ful of fleshly delights, with  
whom Kings, & Merchants haue com-  
mitted here in earth, and with her vices  
they haue bene made rich, whose dam-  
nation is witten in y<sup>e</sup> booke of the Re-  
uelation of S. Iohn by these words. In  
one day shall all her plagues come on  
her, death, sorowe, and hunger, and fire  
shall burne her. For strong is God that  
will auenge him on her. The Kings of  
the earth that haue done Lecherie with  
her, and haue liued in her delights, whē  
they shall see the smoak of her burning,  
shal stand a farre off weeping and way-  
ling, yea, crying alas, alas, that great ci-  
ty, that was cleathed with bisse, purple,  
and scarlet, and ouer gilt with gold and  
precious stones and Pearle, for in one  
houre all these great riches shall be de-  
stroyed. When shal they say that shal be  
damned with her: wee haue erred from  
the way of truth and righteousness, and  
the light hath not shined vppon vs, and  
the sunne of vnderstanding hath not ry-  
sen to vs: we haue bene wearied in the  
way of wickednesse & losses, and haue  
gone the hard waies, but y<sup>e</sup> way of God  
we knew not. What hath pride profited  
vs,

made in the yeere 1388.

vs, or the boast of our riches: what hath it brought vnto vs? All is gone as a shadowe of death, and we can shew no manner of holinesse in our kindred. In our wickednes we be wasted away. Think therefore I counsell thee, that thou shalt giue a reckoning of thy Bailiwick.

Here should be asked, how hast thou governed thy Wife, thy chyldren & seruants? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lieth in thy power? But if thou hast brought them vp after another way, or suffered them to goe at their owne will, thinke not but thou must giue accounts therof, when it shall bee said: Giue account of the Bailiwick. But and if thou wilt auoyde all the strait and hard accounts, I counsell thee, whatsoeuer thou be, to fall & cleaue vnto the mercie and goodnesse of God, through Christes merrites, with a liuely faith and repenting hart for thine iniquities. And now therefore, repent of thy life past, and amende, for if thou doe not, and that in time, who shall graunt thee pardon, and release thee of thine accounts.

A godly and famous Sermon.

The second part of this Sermon.

**I**n this second part, with the helpe of God, I will shew first, who shall call vs to this reckoning. Secondly, before whom wee shall reckon: And finally, what punishment shall be to them that be found false servants and wicked, and what reward shall bee given to the that be found faithfull and true. For the first pee shall know, that there be two iudgements: the first, anon after the departing of the body & soule, which is a particular doome, whereof Luke speaketh in his Gospell. The second doome shall bee anon after the general resurrection, and that shall be vniuersall, and of this speaketh S. Mathew. To the first shall euerie man be called one after an other, as the world passeth. To the second, shall wee come altogether in the twinkling of an eye. To the first, men shall bee called by three Summers or Seruants, the first is Sicknes, the second Age, the third Death. The first warneth, the second threatneth, and the thirde taketh. This is a kindly order, but sometime it falleth unkindly. For some die, that ne-  
uer

Math, 27,



made in the yeere 1388.

ner wist what was sicknes, no2 age, as  
chilozen that be suddainly slaine. And  
some, yea, & the most part now adayes  
that die, depart befoze they2 pure and  
naturall age of death. Therefore I say,  
that y first that calleth vs to this spcci-  
all iudgement is sicknes, that followeth  
al mankind, so that euery man hath it.  
And there is a double sicknes, that some  
men haue, but not all, yet the first sick-  
nes is double, for some is within, in the  
midst of the soule, and some is without,  
in the feblenes of the body, that needes  
most be destroyed, who in continuance  
of time himselfe is cause of corruption,  
as the Philosopher sayth, that there is  
feblenes in sicknes. Nowe may a man  
see heereby, that though a man shut out  
of his house (that is his hart) al maner of  
worldly and fleshly thoughts, yet for all  
that ener he can do, he shall scantly suf-  
fer to think onely on G D D, the space  
of a Pater noster while, but some other  
thought of things that bee passing, ente-  
reth into the soule, and draweth her fro  
the contemplation. But O good God,  
what a sicknes is this, & heauie burthen  
vpon the sonnes of Adam? What on the  
soule

*Notetur.*

A godly and famous Sermon.

foule muck of the world, we can thinke long enough, but on the Lorde whom the soule shoulde haue most delectation by, we cannot thinke so little a space, but that the Cockle will enter among the Wheat. Of this sicknes spake S. Paul, when he sayd: I see another law in my members, rebelling against the lawe of my spirit, and taking me to the lawe of sinne. So that it fareth by vs, as it doth by a man that would looke stedfastly against the sonne, & cannot endure long for nothing, & yet for no faulte that is in the Sunne, for it is most cleere in it selfe, & so by reason shoulde be best seene, but it is for the feeblenes of mens eyes. Right so, since Adam our first Father was put out of Paradise, all his offsprings haue beene thus sicke, as the Prophet saith: Our fathers haue eaten a bitter grape, and the teeth of their children bee set on edge. The second sicknes, that is common to all mankinde, cometh of feeblenes of body, as hunger, thirst, cold, heate, sorrow, wearines, & many other, as Iob sayth. A man that is borne of a Woman, living a little time, is filled with many miseries. But there be other sick,

Gene, 5,

Ezech, 18,

Iohn, 18,

made in the yeere. 1338.

sicknesse that come to some, but not to  
all, as Lepre, Palsie, Feuers, Dropsies,  
blindnes, & many other, as it is said to  
the people of Israel in Scripture: But  
if thou keepe not the commaundements  
that be written in the booke of life, I shal  
increase thy sorowes, and the sicknes  
of thy seed, great sicknes & long abiding.  
And ye shall vnderstand, that God sendeth  
such sicknes other while to good men,  
and somtimes to hye wises. To good men,  
God doth it for two causes, and that I  
say of sicknes, I would to be vnderstood  
of all manner of tribulation. The first  
cause, for that they should ever knowe  
that they haue no perfection of themsel-  
ues, but of God onely, and to encrease  
meekenes. Of this saith Paul, Least the  
greatnes of reuelation lift or extoll me  
vp into pride, to me is given the pricke  
of my fleshe, the angell of Sathan, to  
smite me on the necke, whereof I haue  
thrice prayed God that it should go from  
me. And he answered me, My grace is  
sufficient. For vertue is fulfilled in sick-  
nes, whereof thus saith the glose: The  
fiend asking Iob to be tempted, was  
heard, and not the Apostle, asking his  
temp.



A godly and famous Sermon  
temptations to be remoued: God heard  
him that shold be damned, and he heard  
not him that he would saue. For oft the  
sicke man asketh many thinges of the  
Leach that he will not giue him, & that  
is, for to make him whole of sicknes. Al-  
so God sendeth Saints oftentimes sick-  
nes and persecution, to giue vs sinfull  
wretches example of patience. For if he  
shold suffer his saints to haue tribulati-  
on in this world, & they thank him ther-  
fore, much more we wretches, that God  
hath sent to, not a hundred part of their  
sorow, shold beare it meekly, sithens we  
haue deserued a thousand times so much  
as they haue. Wherefore as we reade of  
Toby, that on a day as he was weary of  
burying of poore me, the which shold els  
haue been vnburi'd, & haue been eaten of  
hounds & foules, as the carrens of other  
vnrasonable beasts, as he for wearines  
was layd to rest (through the sufferance  
of God) the Swallows that bred aboue  
in the house, made ordure, which fell on  
his eyes, wherby he wered blind. This  
is witten, that God suffered this temp-  
tation to come to him for an example of  
patience, to all them that came after.

And

made in the yeere. 1388.

And so was all the temptation of holy Job. And though Toby from his childhood euermore did feare God, and kept his commaundements, yet was he not agréued against God, though that mischæuous blindness fell to him, but vnmoueable dwelt in y<sup>e</sup> feare of God, thanking him all the dayes of his life. Hæe, heere Scripture expæssly saith, that God suffered this holy man to haue that sickness, to giue other that come after him, an example of patience. And also sometime God sendeth sickness & tribulation to wicked men, and that for two causes. First, for that they shold dread God, and leaue their sinne, as it is witten: their sickness was multiplied, and after they hasted to Godward. For we see often, men in sickness knowe their God, that neuer would haue turned to him while they were whole. Also, God sendeth them sickness often, to agast other men, least they should follow theyr sinne. As the sickness of King Antiochus, whom God smote with such a plague, y<sup>e</sup> worms crawled out of his body, he being aliue. And the stinch was so lothsome, that his friends were weary therewith, & might not

2, Maech. 9.

c. 6

A godly and famous Sermon  
not suffer it : yea, at length he might not  
abide his owne stinch, and then began  
he to know himselfe & sayd : It is right  
full to be subiect vnto God, and a mortall  
man not to hold him equall with God.  
And the story saith, hee asked mercy of  
God, and made a vow vnto him, that he  
would make the citty of Jerusalem free,  
and the Jewes as free as the men of A-  
thens, and that he would honour Gods  
Temple with precious aray, and multi-  
ply the holy vessels, and build of his owne  
lands, the costs & expences pertaining to  
the Sacrifice, and that he would become  
a Jew, and goe over all the Land prea-  
ching Gods Lawe. And yet God gaue  
him no mercy as he desired, for neyther  
was there in him contricion nor repen-  
tance that sprang of faith, but of odious  
paine. For what was in him to forsake  
his wickednes, when he was unable to  
do good or evil : And by this vengeance  
that God took on this King, men may  
see what it is to be disobedient to God.  
Also it is to bee taken heede, that when  
sicknes commeth, euer it sheweth that  
the patient is mortall, and that he shall  
needes dye, & though he may escape this  
sicknes



made in the yeere. 1388.

sicknes, yet can not he eschew death, and so he must needs come to the reckoning.

The second Sumner that shal call to this peculier iudgement, is age & feeblenes, whose property is, although he tarry with thee, he will not leaue thee, till he hath brought thee to the third, that is, Death. But there be many, though they haue this Sumner with them, yet they take no heede. He seeth how his head hoereth, his backe crouketh, his breath stinketh, his teeth fallen, his sight failes, his face ryuell, his eares were heauy to heare: what meaneth all this, but that Age somneth thee to þe dome? But what moze madnes can be, then a man being called and drawne to so dreadfull a reckoning, where except he aunswer wel, hee forfaiteth both body & soule to damnation for ever, if he see a little mirth by the way, he thinketh so much thereon, that he forgetteth who draweth him: so doth he that is stricken in age, who hath so great plesure in this worlds wealth, that he forgetteth whether he is going. Therefore sayth a holy Doctor, that amongst all the abuses of the world, most is of an old man that is obstinate, for he

The second  
Sumner.  
Properties  
of Death.

A godly and famous Sermon  
 thinketh not of hys out going of this  
 world, not of his passing into the life to  
 come. He heareth thre messengers of  
 Death, but he beleueth them not, & the  
 cause is, for the thre-fold cord that such  
 an olde man is bound with, is hard to  
 breake. This cord is custome, that is of  
 thre plites, which be these, idle thoughts  
 vnhonest speech, and wicked deeds. The  
 which if they growe in a man from his  
 childhode vnto mans age, they make a  
 thre-fold cord, to binde the olde man in  
 custome of sinne. Therefore saith Esay,  
 breake the bonds of sinne. Think ther-  
 fore, who soeuer thou be, that art thus  
 summoned, thou canst not escape, but  
 that thou must make thy reckoning.

Esay, 56.

The third  
 Sumner.

Diffinitio  
 mortis.

August.

The third Sumner to this reckoning  
 is Death, and his condition is this, come  
 he first or com he last, he spareth neither  
 poore nor rich, aged nor yong, nor he fea-  
 reth no threathing, he regardeth no pray-  
 er nor gift, nor granteth any respite, but  
 without delay he bringeth forth man to  
 iudgement. Therefore saith S. Austine:  
 well ought every man to dread the day  
 of death. For in what state soeuer mans  
 last day findeth him, when he goeth out  
 of

made in the yeere. 1388.

of this world, in the same state it bringeth him to his iudgement. Therefore saith the wise man: Sonne, thinke on thy last day, and thou shalt neuer sinne. Now remember that thou shalt reckon for thy Bayliwick.

I say also that there shall be another day The day of iudgement. of iudgment, to the which all men shall

come together in þe twinkling of an eye, and this shall be vniuersall. And like as to the other, every man shall be called by these 3. Sumners, so to this iudgement all the world shall be called, with three general Sumners: & right as the other three messengers shew a mans end, so do these messengers tel þe end of the world.

The first is the worlds sicknes, the second is his age & feblenes, and the third is his end. The sicknes of þe world thou shalt know by charity wering cold, and his age and feblenes thou shalt knowe by tokens fulfilled, & his ende thou shalt know by Antichrists pursuing. First, I

sayd, thou shalt know the worlds sicknes, by Charity wering cold. Clarke that do write on naturall thinges, say, that þe body is sick, when that his kindly heate is too little, or when it is too much.

To know the worlds sicknes.

Then



A godly and famous Sermon

Math. 23.

2, Tim. 3.

Then sit hence vnderstand as thus, that  
al men is as one body, whose kindly and  
naturall heate is Charity, that is, loue  
to God, and loue to thy neighbor, vnna-  
turall or vnkindly heate, is lustfull loue  
to other creatures. When therfore thou  
seest that the loue of men to Godward,  
and to their neighbours is colde, little,  
and faint, & the loue of worldly things,  
and lusts of the flesh, is great & feruent,  
thē know thou wel, that vnkindly heat  
is too great, and kindly heat is too little.  
That this is a knowledge of this sick-  
nes, I may proue by Christs authority,  
for he himselfe gave this as a signe, dra-  
wing to the ende of the world, for that  
wickednes shall be plenteous, Charity  
shall were colde. Therefore when thou  
seest Charity thus little sette by of the  
world, and wickednes increase because  
that worldly things be most set by and  
loued: know we, that the world and his  
wealth passeth, & that this Sommer is  
come. And thus saith S. Paule: Note  
thou well, that in the last dayes, shall  
come perilous times, & there shalbe men  
louing themselves, that is to say, they  
bodies, and al things belonging thereto,

come.

made in the yeere 1388.

couetousnes borne vp with pride, vnbodient, to father or mother, felowes without affection, without peace, blamers, incōtinent, vnmild, without benignitie, traitors, rebels, swelling, louers of lusts moze then of God, hauing a likenesse of pietie moze then the vertue thereof, and these flee thou. When y<sup>e</sup> seest the people of such fashion, know thou well that the first Sumner warneth all y<sup>e</sup> world, that the day of reckoning draweth towarde.

The second Sumner that shal warne all y<sup>e</sup> world, is the age of the world, and his feeblenes, & sheweth tokens fulfilled: but I know well, that we be not sufficient to know the times that the Father hath put in his own power, to shew certainly the day, the yere or the howze of iudgement. This knowledge was hyd from the very Apostles of Christ, & also from Christes manhood, as to shew it to vs. Neuerthelesse, we may by authority of Scriptures, with reasons and expositions of holy men, wel and openly shew that this day of wrath is nie. Least any man say in his hart, as it is wrytten of the foolish Bailly, that saith: My Lorde

Luke, 22,

doth tary to come to iudgement, & vpon  
D hope

A godly and famous Sermon.

1. Cor, 10,

Chrysost.

A proper  
similitude,

hope therof, he taketh vpon him to beat  
his fellow seruants, & to eate & drinke,  
and be drunken: I shall shew you that  
this day is at hand, but howe nie, I can-  
not say, nor will not. For if Paul sayd a  
thousand, thre hundred yeres and more  
past, we be those on whom the endes of  
the world be come: much more may we  
say the same, that be so much neerer the  
end then he was. Also, S. Chrysostome  
sayth: Thou seest darknes ouer all, and  
why doubttest thou that y day is at end?  
First on the vallics is darknes, when  
the day draweth downeward. When  
therefore thou seest the valleyes darke,  
why doubttest thou whether it be neere  
night or no: But if thou see the Sunne,  
so low, that darknes be vpon the hils,  
thou wilt say doubtlesse that it is night.  
Right so, if thou see in the secular men,  
that darknes of sinne beginneth to haue  
the maistrie, it is a token that y worlde  
endeth. But when thou seest Priestes  
that bee put in the toppe of suffranciē of  
Spiritual dignitie, that should bee as  
hills among the common people, in per-  
fect living, that darknes of sinne hath  
got the vpper hand of the, who doubteth  
but



made in the yeere 1388.

but that the worlde is at an end? Also, *Ioachim.*  
Abbot Ioachim in the exposition of Ieremie, saith: That from the yeere of our  
Lord 1300. all times be to bee suspected  
by me, and we be past this suspect time,  
nie one 100. yerres. And maid Ildegar, *Maid Ildegar.*  
in the booke of her prophecies, in the thyrd  
part, the 10. vision, and 7. chap. moueth  
this reason: Right as in 7. daies God  
made the worlde, so in 7. thousand yerres  
the worlde shall passe, & as in the first day  
man was made and formed, so in 6. M.  
yerres hee was brought againe & refoz-  
med, & as in the seuenth day the worlde  
was full made, & God rested of his wor-  
king, so in the seauen thousand yere, the  
number of them that shall be saued, shall  
be fulfilled, and then shall the Saintes  
wholy rest in body and soule. If then it  
bee so as this maiden saith, that 7. M.  
yerres in passing of the worlde, accord to  
the seauen dayes in making of it, let vs  
see what it wanteth that these seuen M.  
yerres be not fulfilled. For if wee nuber  
the yerres from the Nativity of Christ,  
to the yerres from the beginning of the  
worlde, following the minde of Austine,  
Bede, Origen, and the perfected Doctors *August.*

A godly and famous Sermon  
treating on thys matter: it is passed  
now almost like thousand & five hundred  
yeres, as it is opē in a booke called Spe-  
culū iudicialæ. So it followeth that this  
last day is moze then halfe gone, if wee  
shal giue credence to this Maidens rea-  
son. But if wee leane to the Gospell of  
Mathew, we shal find that the Disciples  
of Christ, asked thre questions. First,  
what time y Citty of Jerusalem should  
be destroyed. The second, what tokens  
were of his comming to iudgment, and  
the third, what signe shold be of the end  
of the world. And Christ gaue no cer-  
taine time of these thinges when they  
should fall, but he gaue them tokens, by  
the which they might know when they  
drew neere. To the first question of the  
destruction of Jerusalem, he said. When  
the Romans come to besiege the citty,  
then soone after it shalbe destroyed. And  
as to the second and third, he gaue them  
many thinges, as were these: That  
Kealme shall rise against Kealme, and  
people against people, and that there  
should bee pestilence & earthquakes, the  
which wee haue seene in our daies. But  
the last token that he gaue, was thys:  
When

Math, 24,

Note.

made in the yeere 1388.

When yee see the abomination of holines spoken of by Daniell, standing in the Sanctuarie, the who so readeth, let him vnderstand. Upon which text argueth a Doctor, in a booke that hee maketh of the end of the world. If the wordes of Daniell haue authoritie, (as God sayth they haue) the it suffiseth to number the yeeres of the world, to take that Daniell Dan, 12, hath written. Nowe Daniell in the 12. cha. speaking of this abomination, signifieth by the ceasing of holines of the Iewes, the which fel by Titus & Vespasian, Ierusalem was destroyed, and the people of the Iewes were dispersed in al the world. And this abomination as Doctors say, shall be in the great Antichrists daies, a thousand two hundred & ninty daies. Nowe pcedeth this Doctor, that a day must be taken for a yere, both by authoritie of Scripture in the same place, and in other, & also by reason. And so it is thought to this Clarke, that the greatest meber of Antichrist shall come and appeare moze in the 14. hundredth yere from the byrth of Christ, then any time els before, which number of yeeres is now fulfilled, not fully xij. yerres wanting.



A godly and famous Sermon

ting. And this reason put not I as to  
shew any certain time of his comming,  
seeing I haue not the knowledge, but to  
shew y<sup>e</sup> he is nie, but howe nie I knowe  
not. But take we heede to the fourth  
part of the seconde vision of S. Iohn in  
the booke of Revelations, in the which  
vnder the opening of vii. Seales, is de-  
clared the state of the Church from the  
time of Christ, to the end of the worlde.  
The opening of the foure first Seales,  
shew the estate of the Church from the  
time of Christ, to y<sup>e</sup> time of Antichrists  
appearing, and his foregoers, the which  
is shewed in the opening of the other 3.  
Seales. The opening of the first seale,  
tellethe the state of y<sup>e</sup> Church in the time  
of preaching of Christ and his Apostles.  
For then the first beast y<sup>e</sup> was a Lyon,  
gaue his voyce, that betokened the prea-  
chers of Christes resurrection, & his as-  
cention. For the went out a white horse  
and he that sate vpon him had a bow in  
his hand, & he went forth ouercomming  
to ouercome. By this white Horse we  
vnderstand, the cleane life & conuersati-  
on that these Preachers had, & by theyr  
bow, their true preaching, pricking so-  
row

Apoc, 6,

The, 1, seale,

Exposit.

made in the yeere 1388.

rowe oꝝ repentance in mens harts foꝝ  
theyꝝ sinnes without flattering. They  
went out of Jewry that they came off,  
winning and ouercomining some of the  
Jewes, & made them to leaue the trust  
that they had in the old Law, and to be-  
leue in Iesus Chyzt, and to follow hys  
teaching, & they went out to ouercome  
the Danims, shewing to them y<sup>e</sup> their i-  
mages were no gods, but mans worke,  
vnmighty to saue themselves oꝝ any o-  
ther, drawing them to the beleefe of Je-  
sus Chyzt, God and man. In opening *The 2. scale.*  
of the second Seale, there cried a calfe,  
which was a beast wont to be slain and  
offred to God in the old Law. This shew- *Expositio.*  
weth the state of the Church in tyme of  
Martyrs, that foꝝ their stedfast Prea-  
ching of Gods true worde, shedde theyꝝ  
blood, and y<sup>e</sup> is betokened by y<sup>e</sup> red horse,  
y<sup>e</sup> went out at the opening of this seale,  
and this estate began at Nero the cursed  
Emperour, & endured the tyme of Con- *Nero.*  
stantine the great, that endowed the  
Church: foꝝ in this tyme many of Chy- *Const. Mag.*  
stes seruants, & namely, the leaders of  
Chystes flocke, were slaine, and of xxi.  
Bishops of Rome, that were betweene  
Peter

A godly and famous Sermon.

Peter and Siluester the first. I read but of  
foure, but y they were Martirs for the  
Law of Christ. And also in the tyme of  
Dioclesian the Emperoz, the persecuti-  
on of christian me was so great, that in  
30. daies were slaine 22. thousand men  
and women in diuers Countries, for the  
Law of God. The opening of the third  
Seale, telleth the state of the Church in  
the time of Heretiques, that is figured  
by the blacke horse, for false understand-  
ding of Scripture: For then cryed the  
third brast y is a man, for at that time  
was it needful for to preache the misterie  
of Christs incarnation & passion, against  
the Heretiques that take amisse these  
points: how Christ tooke very mankind  
of Mary, he being god as he was before,  
and his mother being maide before and  
after. The opening of the fourth seale,  
telleth the state of the Church in y time  
of hypocrits, that betokened by the pale  
horse, that doo signe of penance without  
faith, to blind the people, & hee that sate  
vpon this horse, his name was Death:  
for they sleigh ghostly them that they lead,  
and teach to God by other waies the by  
Christ, and hell followeth them, for hel  
receiueth

*The 3. seale.*

*Exposi.*

*The 4. seale.*

*Exposi.*



made in the yeere. 1388.

receiveth those that these men deceive.  
At that time shal it be need, y<sup>e</sup> the fourth  
beast that is the Eagle, flieth hiest of all  
foules, and make his cry to raise up the  
Gospel, & to praise Gods law above all  
other, least mens wits and their traditi-  
ons tread downe & ouer-grow the Law  
of God, by enforzming of these hipocrites.  
And that is the last estate that is, or shal  
be in the Church, befoze the comming of  
the great Antichrist. The opening of  
the fift Seale, sheweth the state of the  
Church that the shal follow, and the de-  
sires y<sup>e</sup> the followers of Gods law shal  
haue, after the end of this world to bee  
deliuered of this woe. The opening of y<sup>e</sup>  
sixt seale, telleth the state of the Church  
in antichrists time, which estate ye may  
know to be, when ye see fulfilled that S.  
Iohn prophecied to fall in the opening of  
this seale, where he saith: After this, I  
saw foure Angels standing vpon foure  
corners of the earth, holding the foure  
windes that they blowe not vpon the  
earth, vpon the sea, nor vpon the trees.  
The foure Angels be the number of all  
the devils ministers, that in those dayes  
to do their maisters pleasures, shal stop  
the

The 5. Seale.

The 6. Seale.

Note.

The 7. scale.

A godly and famous Sermon  
the foure winds (which be the four Gos-  
pels) to be preached, & shal let the bzeath  
of the holy Ghost to fall vpon men, that  
they might mourne for their sinne to a-  
mend their life, and also vpon them that  
would increase in vertue, and vpon per-  
fect men. What after this is to come?  
but that the mystery of the seventh scale  
be shewed, that he come in his own per-  
son, whom Iesus Christ shal sea with  
the bzeath of his mouth, when the fiend  
shal shew y bittermost persecution that  
he & his seruants can do to Christes sub-  
iects, and that shal be the third warning  
that the world shal haue to come to this  
iudgement. In all this matter I haue  
sayde nothing of my selfe, but of other  
Doctors that be approued.

I said also in my second pyncepal part,  
that it was to be knowne before what  
Iudge we must reckon, that is, God him-  
selfe, he that seeth all our dedes, and all  
our thoughts, from the beginning of our  
life to the end, & he shal shew there the  
hid things of our harts, opening to all y  
world the righteousnes of his indgmet,  
so that by the power of God every mans  
deeds shal be shewed to al the world. And

made in the yeere. 1388.

so it seemeth by þe words of S. Iohn in the  
Apocalips, where hee did see dead men Apoc. 21.  
gre at and little, standing to the figure of  
the thronc. And booke were opened, and  
another booke was opened, that was of  
life, and dead men were iudged after the  
things that were wzitten in these booke,  
after their owne doings. These booke  
be mens cōsciences that now be closed, Expositio.  
but the shalbe opened to al the world to  
read therin, both their deeds & thoughts.  
And the booke of life, is Chzistes lyuing  
& doctrine, that is hid now to them that  
shal be damned thozow their own ma-  
lice, that counsaile men to followe the  
world, rather then God. In the first  
booke shal be wzitten all that we haue  
done, in the other, all that we shold haue  
done. And then shal dead men be iudg-  
ed after those things that be wzitten in  
the booke. And if the deeds that we haue  
done, that be wzitten in the booke of  
our consciences, be according to the booke  
of Chzistes teaching & liuing, the which  
is the booke of life, we shal be saued, or  
else wee shal be damned, for the iudge-  
ments shal be giuen after our works.  
Looke therfoze now what is wzitten in  
the



A godly and famous Sermon  
the Booke of thy conscience while thou  
art heere, and if thou find any thing con-  
trary to Chzistles life & teaching, scrape  
it out with the knife of repentance, and  
wryte it better, euermoze thinking that  
thou shalt giue a reckoning of the Bai-  
litwicke.

Also I sayde pꝛincipally, that it were  
god to know what reward shal then be  
giuen to the wise seruaunts & god, and  
what to false & wicked seruaunts, wher-  
vpon it is wꝛitten that the Lorde Iesus  
Christ shall come to iudgment heere in-  
to this world, in the same body that he  
tooke of Mary the virgin, hauing there-  
on the wounds that hee suffered for our  
Redemption. And all that euer shall be  
saues, taking againe their bodies, clea-  
ning to their head Christ, shal be rai-  
shed, meeting him in the ayze (as Saint  
Paule saith) and they that shall be dam-  
ned, lying vppon the earth, as in a Tun  
of wine, the dreggs being beneath, and  
the cleere Wine boueth aboue. Then  
shal Christ aske account of the deds of  
mercy, repꝛouing false Christian men,  
for leauing them vndone, rehearsing the  
same, and other paines that his true ser-  
uants

Note.

made in the yeere. 1338.

nants haue suffered in following him. Then shall those false seruants goe with the deuill, whom they haue serued in the earth, swallowing them into the endlesse fire. But the rightfull men shall goe into everlasting life. Then shall be fulfilled that is witten in the booke of prouities: Woe, woe, woe, shall be vnto them that dwell on the earth, woe to the Paynime, that gaue that worship to dead Images, wrought with mans hand, and to other Creatures, that he should haue giuen to God that made him. Woe to the Jewe, that trusteth so much to the olde Law, then shall he see the sonne of Mary iudging the world, whom he despised & crucified. Woe to y false Christian man that knew the will of God, and fulfilled it not. Also woe shall be to the sinne of thought, to thee that hast shut out of thy heart the meine God, that is, minde of his Passion, holy contemplation of his goodnes, and memozy of his benefites, and thanks therefoze. And hast also excluded meekenes, pittie, gentlenes, &c. and hast made thy hart a house for swine & a den of thæues, by vncleane thoughts and delights. As thou here hast shut god  
out

A godly and famous Sermon'  
out of thine hart, so shal he shut thee out  
of heauen. Thou hast harboured the com-  
pany of the fiend, & therfore with him in  
hel thou shalt euer abide. Woe also shal  
be for thy sin of speech, for that thou couldest  
not open thy mouth, for foule and  
stinking sinne, to praise God in the fel-  
lowship of Saints. Thou hast vsed thy  
speech dishonestly, with cursing, fraud,  
deceit, lying, forswearing, scoorning, and  
backbiting. For comly praising is not in  
the mouth of sinners, in which if thou  
haddest kept thy mouth cleane, thou  
shouldest haue sung in Heauen, in the  
fellowship of Angels, this blessed song:  
Sanctus, sanctus, sanctus, Dominus Deus  
omnipotens, that is, Holy, holy, holy, art  
thou Lord God almighty.

Now crying and weeping, thou shalt  
in the company of deuils, cry: Ve, ve, ve,  
quantæ sunt tenebræ that is, Wo, wo, wo  
how great is this darknes? Woe also shal  
bee for the sinne of woorkes: thou hast  
beene proude, thy pride as Esay sayth,  
shalbe drawne with thee into hel. Thou  
hast beene bzent with enuy of the deuil,  
enuy entred into the world, & they shal  
follow him that be on his side, as Salo-  
mon



made in the yeere. 1388.

mon sayth. **O** thou hast bene stirred  
with w<sup>r</sup>ath, & every man that beareth  
w<sup>r</sup>ath to his b<sup>r</sup>other, is guilty of indige-  
ment, as **C**hrist saith in the Gospell of Math. 5.

**M**athew. **O** thou hast bene slow to good  
deeds, and therfoze disease shall come to  
thee as to a wayfaring man, and thy po-  
wer shall be as an vnarmed man, saith  
the booke of Proverbs. **O** if thou hast

Prou. 12.  
bene lecherous, a glutton, or a couetous  
man, know saith Paule: That neyther  
adulterer, nor vncleane person, that is

Paulē.  
a glutton, or a couetous person, shall ever  
haue entrance into the kingdom of hea-  
uen, but fire and brimstone, and the spi-  
rit of tempests, that is, the fiend of hell,

shall be part of their paine, as it is writ-  
ten in the Psalter. When these damned  
men be in this woe, they shall sing this

Note.  
riful song, w<sup>r</sup>itten in the booke of mour-  
ning. The ioy of our harts is gone, our  
mirth is turned to woe and sorrow, the  
crownes of our head is fallen from vs.

Alas for the sinne that wee haue done.  
But ioy, ioy, and ioy, shall be vnto them  
that be saued. Joy in God, ioy among  
themselues, and ioy in other that be sa-  
ued, then are they happy. Oh how happy

Conclusion.

are

4  
A godly and famous Sermon  
are they, for that their trauailes be fini-  
shed through Christ, which brought the  
to so gracious an ende. Then they are  
happy, for that they be escaped the perils  
of the world, and the paine of hell. But  
happy are they for the endlesse blisse  
that they haue in the sight of God.

Cui sit honor & gloria in  
secula seculorum.

Amen.

Printed at London by Iames  
Roberts. 1590.



25834

Wimbledon, R. \